THE POWERS OF HEALING

THEOSOPHICAL ORDER OF SERVICE

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"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed....." THE VOICE OF THE SILENCE

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THE POWERS OF HEALING

SOME PRINCIPLES OF HEALING

Healing, both physical and superphysical, is an ancient art. Once these two aspects were combined in a science which treated the whole man; for to the ancient metaphysician occultism was a science; and such great men as Orpheus, Phythagoras, Christ and others were renowned as healers and "miracle workers". Madame H. P. Blavatsky gave some hint of their methods when she wrote, "Magic is spiritual Wisdom; nature the material ally, pupil and servant of the magician. One common vital principle pervades all things and this is controllable by the perfected human will. The Adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given." There are, then, no miracles in the sense that the laws of nature are suspended. Can the ordinary man learn to use nature's laws for healing? There is ample evidence that he can. "Help nature," said H.P.B., "and work on with her; and nature will regard thee as one of her creators and make obeisance, and she will open wide before thee the portals of her secret chambers."

Daily, through the immediacy of modern news media, our eyes and ears are bombarded with stories of individual and mass suffering and cruelty. Only the most hardened can remain aloof to the cries of those in need. In the evolution of humanity, this may be the time of greatest suffering; for while many have achieved a high degree of sensitivity--not only at the physical level, but emotionally and mentally as well--at the same time there is still much violent and painful karma to be met. Man has always been subject to suffering, but his present capacity to feel is heightened.

Often modern medicine has been inadequate to meet the results of abuse, whether inflicted by others, or by ourselves. As one disease or set of symptoms is neutralized, others seem to arise to take their place. Many ills defy diagnosis, or are so subtle or complex as to confound doctors. Psychosomatic medicine seeks the emotional basis of illness, but is still only beginning to find the nature of its causes. Treating the condition of the outer man

as the concomitant to the inner man is only beginning its revival. Our overcharged environment and dangerous pollution are adding new problems to our living--and dying.

The subtle factors inherent in disease continue to baffle physicians. All sorts of changes in patients' conditions come about which science cannot explain. Most doctors acknowledge these factors as they observe them in practice, though the reason for their occurence is often unclear. Occult healing is not suggested as an invariable substitute for modern medicine, for often both are needed, especially in acute cases. There are, however, cases where occult healing has changed conditions which medical science seemed unable to cure.

An understanding of the superphysical realms of nature and the subtler being of man lends added insight to the interplay of forces which operate around and through us. Since no particle of matter is solid, but is, rather, a vortex of vibrating energy, we may realize that all forms--indeed all manifested nature--is a mass of vibrations, each form and condition having its own frequency and rhythm. Occultists equate these vibrations with sound--the Creative WORD, which orders the manifested universe. Man may be considered as an integral part of this vibratory plenum, and is himself a septenary force-field. Three lower levels of vibration within him are expressed as physical, emotional and mental "matter", conditioned by his consciousness at each level. There are higher vibrations within his being, but it is these grosser three which are subject to modification and therefore disease and its healing. These vibrations are interactive, echoing through one another with harmonic resonance.

Man is a center of life, drawing vital energy in through his centers, or chakras, and pouring them forth again in a constant circulation. In this manner he is vitalized at each level, coloring or reorganizing these energies by his consciousness, exuding them as thought or feeling forms. The clairvoyant perceives these forms also as colors or sounds. The aid of clairvoyant diagnosis may therefore sometimes be helpful, though the ability of the seer to analyze disease from what he sees is the result of long training and experience in this field. Prescription is another equally delicate art. Everyone able to see auras--the visible colors of the force-field--is not necessarily a doctor of the subtle body any more than he is a

doctor of the physical body. However, one may perceive the presence of disease or illness as a break or clog in the flow of vital force--usually at more than one level of vibration; or as a "drooping" of the lines of energy. C. W. Leadbeater described fixed ideas or prejudices as appearing like "warts" on the mental body. It is not hard to imagine that these chronic clogs in the flow of energies result in corresponding illnesses or disabilities.

The flow of forces may be changed by man himself, or by assistance from outside himself. How may they be changed? In many ways. It may be inferred from the foregoing that changes from outside himself will tend to affect his condition only temporarily. For permanent change to take place the patient himself must alter the attitude or practice which brought about the illness. Jesus followed one of his healing miracles with the exhortation to, "Go, and sin no more." The word "sin" means, "without", and denotes ignorance. It is sometimes translated as, "missing the mark". Our problems are caused by ignorance; ignorance of our own being and of natural law. It is possible, therefore, that the patient can put himself in a condition in which healing may be effected, for the natural state is health. If he is helped, even temporarily, to reassert a normal state he may effect a permanent change.

Does one interfere with karma in healing? The Great Teachers all urged that we help one another however we could; to "lift a little the heavy karma of the world." Jesus said, "For inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Greater love hath no man than this, that a man lay down his life for his friend." Surely this is not a mere kindly platitude. The opportunity to help others is an obligation; if they are not to be helped for some karmic reason the results will adjust themselves.

SOURCES OF HEALING POWER

There are said to be at least four types of healing energy. Healers will find those sources which best suit their channelship whether they identify them or not. Yet it may be helpful to understand something of the characteristics of these powers. Each is transmitted through higher agencies of the Divine Trinity, through one of the Seven Rays. One is said to be characterized by the Divine Will and is associated with the First Ray. It comes to us as solar energy. Col. Olcott may sometimes have used this power in healing. Observers have described how he would raise his arm above his head, drawing with his will upon this energy. He would then direct his arm and hand toward the patient with the command,"Be healed!" This type of power may be marked by its galvanic quality and the sudden vitality it imparts.

Another source of energy has the characteristic of Wisdom, "which sweetly ordereth all things," and is like oil on troubled water.

Yet another power derives from the Second Ray and may be drawn upon as the Christ principle or from the Being known as the World Mother and the exalted powers behind her. The special hallmark of these forces is their nourishing, comforting, and soothing effects.

All healing involves those non-human beings called angels, though there is a direct power emanating from the Seven Great Archangels. One aspect of their work is the organizing of energies in nature. Angels are, in fact, servants of nature, highly specialized in their work and eager to cooperate with men whenever possible. They are attracted wherever there is a generation of beneficent force by human will, for they do not have the power to focus as man does. They can, however, distribute the force we generate wherever they are needed or directed. The angelic kingdom is linked to the four elements, air, earth, fire, and water, and involved in such organizations of energy as those associated with sound, chemistry, healing, or ritual, as well as many others. Sorcery, which utilizes nature's energies for maleficent or selfish purposes employs the lower orders of this kingdom; sometimes nature spirits of a very primitive kind, which have not yet developed full obedience to higher laws. They can be dangerous, quixotic, and unreliable.

The suggested rituals at the back of this booklet call upon the highest angelic powers or on the Christ Spirit.

THE HEALER AND THE HEALED

Occult healing, properly performed, makes a channel for the highest forces through will, love, and direction. The attitude and method chosen by the healer should suit his temperament, for only then can he become a channel of healing power. Intense goodwill even if the healer is not aware of the inner workings of his method, may still be effective if his intent is strong. By his will he commands the forces of nature and directs them to the patient.

A few safeguards should be observed:

(1) The healer should not deplete his own energy. If he feels devitalized or tired after healing, it is an indication that he has used his own vital energy, or prana, rather than universal energy. There are times when an emergency "transfusion" of vitality might be needed, but it can leave the healer in a dangerously vulnerable state himself. A patient can gain vitality from other sources; by standing barefoot, or lying upon the earth; or by tree-leaning, with his back and as much of his body as possible touching the tree. Pines and eucalyptus are especially helpful for this purpose. Standing or bathing in water--especially natural running water, such as a stream, or the sea--is also invigorating.

(2) The healer should not attempt clairvoyant diagnosis with only slight or untrained psychic ability. His errors in some cases might lead to greater difficulties. How energy is used should be left to the angelic agents. Sometimes energizing a diseased part only increases pain or prolongs life, as in some cases of cancer. Death may sometimes be the cure for a condition, and a blessed release. To those who cling to material life, and consider death a tragedy, this may sound strange, yet physical life is only a portion of total life. The end of physical life may be the natural release from a body too limited for further use.

(3) The healer should not demand, then, a specific result. If one thinks of the patient as receiving energy or "light", and as tranquil and at peace with himself, nature will do the rest.

(4) The healer should be completely honest and alert in evaluating efforts and results. Healing power should be used impersonally,that is without feelings of self-aggrandizement or personal prow-

ess, and without agitation or worry about the patient. If healing sessions are devitalizing, or patients are disturbed or unaffected, find the cause.

Since the healer is, in effect, a transmitter, he should purify his channel to the best of his ability. Vegetarians, non-smokers, and non-drinkers make more effective, cleaner receptors. In a healing group the atmosphere is more easily charged with higher force if these abstentions are observed.

Good quality incense, containing no fillers can enhance the atmosphere also, and can be attractive to angels.

A quiet room, preferably one used regularly for healing is best.

A short process of quieting, self-purification, and dedication of purpose should precede each healing effort.

Groups, meeting regularly for the purpose of healing, can be very potent, especially when the same people meet consistently and become attuned to working with one another. Their joint effort may constitute a synchronous entity of tremendous power, with potency increased far beyond that of the separate individuals. "Where two or three are gathered together, there am I in the midst of them", the Christ said. He was referring to the Christ Spirit or energy, not His Person, though He is allied with it.

In a group the leader should be a responsible person, emotionally well-balanced and mature. Flights of fancy or psychic seizures have no place in a healing meeting. By the same token the members of the group should also be self-possessed and strong in intent.

Of course the role of the patient is important also, even though it may be a passive role. In most methods of occult healing it is not necessary for him to be present. If the patient is aware of the hour arranged for the healing, and can put himself in a quiet state the energies may find him a more receptive object upon which to discharge themselves. It may not always be possible nor prudent, however, to inform the patient, and one needs to use discretion in this matter. Self-suggestion by the patient can be helpful to the treatment.

SOME METHODS OF HEALING

There are innumerable ways to heal---some very old--and only a few of the commoner ones will be mentioned here. The success of any process depends a great deal upon the operator, the affinity he has for the method, and his ability to become a channel. Sometimes a combination of processes can be effective. As indicated earlier there are safeguards to be observed and some methods have uncertain elements.

Perhaps the most frequent healing is through prayer or blessing, either in the presence of the patient, or at a distance. This is a Second Ray type of healing. Its keynote is love, and the agencies of the Christ, The World Mother, or the angelic hosts may be invoked. The laying on of hands may sometimes carry this blessing also. In using direct contact with the patient's body the hands may be placed on affected parts of the body, or on head or solar plexus.

One means of vital magnetic healing involves drawing off the impurities in the etheric double or health aura by means of stripping, and replacing them with fresh, healthy energy. This poses difficulties for the untrained, however, for there may be some danger of contamination or the inability to replace the vitality.

Another approach, becoming well known, is music therapy. There is no doubt that music, used rightly, has great power to change vibration. The revival of this ancient art, used by Orpheus and Pythagoras, is not yet the exact science it was to them. However, many hospitals recognize its efficacy and permit its practice by skilled therapists. Diagnosis is difficult in order to fit the correct music to the ailment. The patient's musical likes or dislikes may not indicate his need. Music therapy requires a broad spectrum of musical knowledge, the ability to play nearly anything instantly, and a sensitivity to the patient's needs. Undoubtedly, here, as with other superphysical procedures, the channelship of the healer is a key factor. Sometimes his channelship may spell success in the healing, even though the music chosen may be only moderately appropriate. If the patient himself has a good knowledge of music he may be helpful in prescription, and his evaluation of the effects should be invaluable.

Color therapy is also being used once again, though it too is still

somewhat experimental. Cooling, soothing, or even depressing effects may be related to cool colors; while cheering, stimulating, or irritating results may be allied with the warmer colors. Exact application to specific diseases is still speculative. Bathing the patient for short periods in colored light may be helpful if his reactions are carefully watched. This method is more mechanical than others, and requires less channelship of the healer, beyond his sensitivity to the response of the patient.

Books are available on color and music therapy as well as other types of healing. A few are listed below.

The invocation of angelic hosts has already been mentioned. Set patterns of words, music, or prayer can become as signals to them, if done regularly and with strong intent. Good rituals can be particularly effective in calling upon them. Sometimes the peculiar quality of their presence may be sensed.

For those who undertake the healing art, selflessness and dedication are required. Those who find they are suited to this work fulfill a great need, for they can aid their fellow men in times of great suffering. Would that all might benefit.

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These and other references may be obtained from the Theosophical Publishing House or the Theosophical National Library at:

P.O. Box 270
Wheaton, Ill. 60187

TWO HEALING RITUALS

The following rituals are especially designed for group use,though they may be adapted for individual performance.

Each contains elements of preparation and purification; the invocation of powers; and the directions for their distribution. The room should be prepared ahead of time, and the members of the group should enter slightly ahead of the appointed hour, taking their places in silence. They may wish to remove their shoes outside the door. Unshod feet make a better contact with forces of the earth. During the ritual, the members should sit with backs erect, though not tensed, and with feet flat on the floor. The hands should be separated and may be held palms up or down,one on each knee.

Names of recipients should be printed clearly in full, each on a separate slip of paper. Names should be removed from the roster after four sessions, and reinstated later if there is still need. Someone should be appointed to keep track of the rotation of names, and if possible to inquire about the welfare, recovery, or death of the patients. The number of patients should be limited to 25 since the amount of energy is also limited.

Chairs should be arranged in a circle or semi-circle. A small round table of card table height should be placed in the center or directly in front of the leader's chair.

RITUAL FOR INVOKING THE HEALING ANGELS

PREPARATION: A white or gold box is to be placed in the center of the table. The names are kept in this box. On top of the box place a gold chalice and cover both with a white cloth. A white candle should be placed at either side of the box. Matches, snuffer, and a small bell should be handy.

LEADER: (ALL SEATED.) Let us relax our physical bodies--quiet our emotions--still our minds--and harmonize our consciousness. (PAUSE) By an effort of the will let us enclose our group in a sphere of white light. (PAUSE) Let us think of ourselves as a chalice, into which the Divine Life is poured, and as we aspire to be one with this Life, the cup increases in size, growing ever stronger in the inner world, where dwells the Healing Life.(PAUSE) Let us think of this Life, in all its glowing splendor, flooding us with its power, and flowing out through our hearts to heal the sorrows and suffering of the world. (PAUSE) Let us dwell in thought upon the Christ ~~Principle~~ force, as the source of healing power (PAUSE) (BELL. ALL STAND.)

LEADER: (LIGHTS THE CANDLE ON THE RIGHT.) I light this flame ~~as a symbol~~ in name of the Christ, the Lord of Compassion. (PAUSE) (LIGHTS THE CANDLE ON THE LEFT.) I light this flame ~~as a symbol~~ in the name of St. Raphael, the healing archangel. (THE CHALICE IS UNCOVERED AND THE NAMES REMOVED FROM THE BOX.)

LEADER: (ALL SEATED.) In reverence we invoke the cooperation of the angelic hosts and dedicate ourselves as channels for the spiritual healing of the world.

ALL: (SEATED) Hail, devas of the healing art!
Come to our aid.
Pour forth your healing life
Into these persons.
Let every cell be charged anew
With vital force.

To every nerve give peace.
Let tortured sense be soothed.
May the rising tide of life
Set every limb aglow,
As by your healing power,
Both soul and body are restored.

Leave with each an angel watcher,
To comfort and protect,
Till health returns or life departs,
That he may ward away all ill,
May hasten the returning strength--
Or lead to peace when life is done.

Hail, devas of the healing art!
Come to our aid,
And share with us the labors of this earth,
That God may be set free in man.

(THE LEADER NOW READS THE NAMES SLOWLY AS HE ADDS EACH TO THE CHALICE.)

(PAUSE)

LEADER: (EXTINGUISHES THE CANDLES WITH THE SNUFFER; COVERS THE CHALICE.) Let us turn our thoughts to the Lord of Love and Compassion and to the angelic hosts in gratitude, recognizing our privilege in working with them. (PAUSE. BELL.)

ALL: (SEATED.) We rededicate our lives, together with the added power we have received, to the service of the world in which we live. (PAUSE)

LEADER: The healing service is ended. (ALL LEAVE THE ROOM IN SILENCE.)

HEALING RITUAL OF THE CHRIST PRESENCE

PREPARATIONS: The room is prepared similarly to the foregoing. A box and chalice are placed as in the other ritual. To either side of the box a white candle is to be placed. In front of the right-hand one a small picture of the Christ may be placed. A gold cross may be set behind the box and chalice. Westminster chimes or a small bell may be used. Matches and snuffer should be nearby. Members should enter quietly and sit in silence for a few minutes before the appointed times.

LEADER: O, Gracious Lord, we enter Thy radiance, and approach Thy presence, bearing with us the service done in Thy name and for Thee. We seek to become more efficient servers, and we open our hearts and minds to the Power of Thy Love, and Thy Joy, and Thy Peace.

May Thy Love flood our beings--Thy Love which is gentleness, kindness, helpfulness. We must therefore be loving, kind and helpful to all men.

May Thy Joy pervade us--Joy which is Light, Radiance, Eternal Youth. We must therefore bear Thy Joy to those who are sad and depressed.

May Thy Peace enfold us--and fill us with contentment, certainty, rest, stillness; Thy Peace which passeth understanding. We must therefore be a center of Love, Joy, and Peace in the world.

We place all of our love and trust and confidence in Thee, for Thou art the Lord. From the unreal lead us to the real; from darkness lead us to light; from death to Life Eternal. At Thy feet and in Thy Light, we strive to realize what we are. We are not these bodies which belong to the world of shadows; we are not the desires which affect it; we are not the thoughts which fill the mind; We are not the mind itself. I AM THE DIVINE FLAME WITHIN MY HEART, eternal, immortal, ancient, without beginning, without end; more radiant than the sun in all its noonday glory, purer than the snow, untouched, unsullied by the hand of matter, more subtle than the ether is the spirit within my heart. I worship Thee, I adore Thee, Thou art my life, my breath, my being, my all. Lead me, O

Gracious Lord, through Thy illimitable Love to union with Thee and the Heart of Eternal Love. (PAUSE) (CHIMES OR BELL.) (ALL STAND.)

LEADER: (LIGHTS THE RIGHT-HAND CANDLE.) I light this flame in the name of the Christ. (PAUSE) (LIGHTS THE LEFT-HAND CANDLE.) I light this flame in the name of St. Raphael. (PAUSE)
(HE REMOVES THE COVER FROM THE CHALICE AND THE NAMES FROM THE BOX.)

LEADER: (ALL SEATED.) Let us dwell in thought upon the Christ Presence, Great Healing Life of the world, as the source of Healing Grace. (PAUSE.)

ALL: Oh, Lord of Life and Love
Teacher of angels and men
We invoke Thy Mighty Power in all its splendor;
Thine undying Love in all its potency;
Thine infinite Wisdom in all its perfection;
That they may flow through us in a relentless flood.

May the strengthening force of Thy Life
Vibrate through this channel;
The radiant light of Thy Wisdom shine through
This channel;
The healing power of Thy Love
Pour through this channel.

(THE LEADER READS EACH NAME IN TURN, PLACING IT IN THE CHALICE.)

LEADER: (SEATED) Eternal rest grant unto these, O, Lord, and may perpetual light shine upon them.
(PAUSE. CHIMES OR BELL.)

(THE LEADER EXTINGUISHES THE CANDLES AND COVERS THE CHALICE.)

ALL: (SEATED) O, Lord of Love and Compassion, who gave the promise that where two or three are gathered together in Thy Name, there wouldst Thou be in their midst, grant us to be channels of

Thy Love to the world, pure instruments for Thy Service, to awaken the souls of men to the knowledge of Thy Healing Presence. AMEN.

LEADER: The healing meeting is closed. (ALL LEAVE THE ROOM IN SILENCE.)